RELIGIOUS INTELLIGENCE.

Programme of Services To-Day.

Ministerial Movements-Chat by the Way.

Synagogue Worship-The Feast of Tabernacles.

FULTON STREET PRAYER MEETING ANNIVERSARY

"Spiritual Manhood" and "Theatres" will be dis cussed to-day by the Rev. C. P. McCarthy in the American Free Church.

The Glory of God Revealed in Christ" and "The Influences of Pleiades' will be considered by the Rev. J. M. King, D. D., in Washington Square Methodist

Episcopal Church to-day.
"Attachment to God's House" and the "Slavery of Sin" are the themes that the Rev Carlos Martyn will treat in the Reformed Church on West Thirty-fourth

"The Mgral Effect of a Visit From the Dead" and "Atheism" will be presented to Fifth Avenue Baptist Church te-day by the Rev. Thomas Armitage, D. D. "Christ Soeking the Lost" will be the subject of the Rev. Samuel Coicord's discourse this atternoon in

"David's Religion; Its Make Up and Its Effects." will be considered in the Free Tabernacie Methodist Episcopal Church this morning by the Rev. John Johns. In the evening "The Pale Horse and Its

Rider" will be introduced. "How to Bear Up Under Difficulties" will be shown to the Church of Our Saviour this morning by the Rev. lames M. Pullman.

"Christian Growth" and "King David" will receive attention from the Rev. W. F. Hatfield in Eighteeuth Street Methodist Episcopal Church to-day.

"Meditation" and "Personal Obligation" will be pre-

sented to the Free Baptist Church this morning and evening by the Rev. N. L. Rowell,
"The True Unity of the Church: Its Absence a Cause

of Modern Scepticism," is what the Rev. William Lloyd will prove this morning to the Madison Avenue Reformed Church. "The Sweilings of Jordau" will be safely passed in the evening.
"Hearth and Home" and "Noon and Midnight" will

be considered at the usual hours to-day by the Rev. G. C. Esray in the Central Methodist Episcopal Church. "When May a Church Expect a Revival of Religion"

will be answered by the Rev. Dr. Wescott this morning for Plymouth Baptist Church. In the evening he will "How to Make a Church Strong," and "The Curse

of the Age, 'I don't Care,' " are the interesting topics to be discussed to-day by the Rev. Wesley R. Davis in St. James' Methodist Episcopal Courch, Harlem, "Working Out Our Own Salvation" and the method

of doing it will be shown to Spring Street Presbyterian Church this morning by the Rev. A. H. Moment. The invitation, "Come Unto the Marriage," will be given by him in the evening.
"The White Harvest Fields" will be shown to the

Tabernacie Baptist Church this morning, by the Rev. Robert B. Hull. "The Believer's Tower of Defence" will be opened in the evening. The Rev. Dr. Taimage having returned from his late

trip will preach at the usual hours to-day in the In West Twenty-fourth Street Methodist Episconal Church the Rev. B. H. Burch will preach at the usual

bours to-day.

Dr. E. N. White will preach in West Twenty-third Street Presbyterian Church this morning and evening.

Services this morning and alternoon in St. Thomas' Protestant Episcopal Church. In Stanton Street Baptist Church the Rev. S. J.

Knapp will preach this morning and evening. Dr. F. Ewer will preach in St. Ignatius' Protestant Episcopal Church at the usual hours to-day. The Rev. William B. Merritt will preach for the

Sixth Avenue Reformed Church this morning and Dr. J. M. King will deliver an address this afternoon

before the Yorkville Young Men's Christian Associa tion at their hail in Third avenue and Eighty-eighth Edith O'Gorman, the converted nun, will speak in

Bleecker Hall (Morton street) this evening on Vent Life." The Rev. J. J. Muir will preach in Macdougal Street

Baptist Church this morning on "God's Love Gitts" and this evening on "Gone to His Own Place." There will be divine service in the Russian chape

this morning in the Slavonic language.

Rev. J. Emory Gault will preach in the Pilgrim Baptist Church this morning and evening.

The Rev. Dr. Horr will preach in the Central Baptist Church at the usual hours to-day. In the First Reformed Episcopal Church the Rev.

W. T. Sabine will minister to-day at the usual hours. In the Church of the Disciples of Christ the Rev. D. R. Van Buskirk will preach as usual.

Dr. S. H. Tyng, Jr., will preach in the Church of the Holy Trinity this morning and Rev. R. W. Lewis in Services will be held in the Bereau Bantist Church

this morning and evening.

The Revs. E. G. Sweetser and A. Gunnison will oc cupy the pulpit of Bleecker Street Universalist Church

this morning and evening.

The Rev. W. B. Dunnell will preach in All Saints' Protestant Episcopai Church to-day at the usual hours

Mrs. Nellie Brigham will address the Spiritualists i Republican Hall this morning and evening.

The American Temperance Union will be addressed.

this afternoon in Cooper Institute by Dr. T. S. Lambert and Rev. George H. Corey, Professors Weeks and Watson and Miss Watson will sing.

Dr. Deems will preach for the Church of the Strangers at the usual hours to-day.

At Trinity Baptist Church the Rev. J. B. Simmons

will preach morning and evening.

In the Church of the Disciples the Rev. Matthew Hale Smith will preach this morning on "Unbalanced Christians," and in the evening on "The Prodiga Son; Why He West from Home and What He Got."

CHAT BY THE WAY.

The Alliance (Chicago), wants to see fewer sects and a better quality of Christianity. It can get along with tess quantity but must have better quality. So say we. The bogus article is pientiful enough for double

The understanding is like the sun-it gives light to the whole intellectual world; but the memory, regarding those things only that are past, is like the meen, which is new and full, and has her wane by turns. The entrance of the Word of God gives light and understanding to the simple.

About this time look out for the minister who turns over his barrel, counts the sermons he has preached furing the year, and then tallies up his deaths, baptisms and communicants. He runs over them glibb and is reculiarly strong in some of our exchanges.

The Baptist Weekly takes one of those glib evangelists to task for boasting over twenty-five meetings which he neld, "resulting in over 1,000 professions." The Weekly points out an important difference between professions and real conversions.

Now, while the gush of fraternity and union is upon so many denominations, is a good time to double up churches where they exist, not to meet the wants of the populations, but to promote acctarian rivalry. In a town on the Hudson River, some flay miles from New York and containing 6,000 inhabitants, are two Episcopal churches, four Methodist, one Baptist, two Reformed and one Catholic church. But the wants of the people would be amply supplied by one-half, says the Christian at Work. No Episcopal church, two Methodist, one Reformed, and one each Baptist and And this is only an illustration of what exists in other quarters. We want fewer churches in old settlements, and this calous aspiration of every desoundation to plant a church, irrespective of the

means to support it, should be terribly chloroformed

There is no God, the loolish saith—
But none, there is no sorrow;
An asture oft the cry of faith
In bitter need will borrow;
Eyes which the prescher could not school
By wayside groves are raised,
And lips cry, "God be pittin!,"
That ne'er said, "God, be praised!"

A Connecticut minister, preaching against extrava-gance in dress, told the women of his congregation that they ought not to wear any better ciothes than those worn by members of his own family; and the most exasperated women in that congregation to-day are his wife and daughters. "Just as if they didn't dress as well as anybody, they would like to know."

Too much bell ringing in a Philadelphia church a few months ago called for the interference of the courts and the abatement or modification of the numance. Too little bell ringing has driven the Vicar General of the diocess of Quito an exist out of Ecuador. The President or supreme Catef of that Republi having suppressed an uprising in the North returned to the capital and ordered the bells of the city rung in honor of his victory. The Vicar General, who, since the death of the Bishop, has administered the ecclosinatical affairs of the diocese, lorbade the bell ringing because he had not been previously consulted. His order was obeyed n all the churches. He was then summoned before the chief and given the choice to permit the ringing of the bells and pay a fine of \$400 or leave the country. He left, but placed a general interdict on all the churches in Quito, so that if Chief Vointemilla wants any more bell ringing be will probably have to do i

himself or compel his soldiers to do it. "Facts will bring money," writes Dr. McCabe, from Kansas, touching the work of the Church Extension Society of the Methodist Episcopal Church, of which he is a secretary. He gives a couple of "facts" in proof:-Rev. John Kirby was sent to Columbus. Kan. with a missionary appropriation of \$290. In one year, he gathered about him a congregation which paid him a salary of \$900, returned a missionary collection of and year, which is now self-sustaining and a contributor to the missionary and church extension treasuries. Under a promise of \$150 from the Board of Church Extension a good church, seating 350 persons. was built at Cherokee, Kan., and is now out of debt. They have recently built a good parsonage, and the congregation is a constant contributor to the funds of

the Church Extension Society.

The "eastward position," which has caused so much trouble and controversy among High Churchmen in Europe, has been settled by an Australian presnyter who was a delegate to the late Council at Edinburgh Having been appealed to by a High Churchman regarding the proper position to be nearest to God the Presbyterian replied:—"We are told to look for the divine presence which you so anxiously seek not to the sust por to the west nor to the north per to the south. The declaration is, "Great is the Holy One of Israel in the midst of thee." The Ritualist was puz-

zled, but not convinced.
"Have you any Catholics among the Jews?" was the question recently put by a Christian of supposed intelligence to an Israelite. The impression in the querist's mind was that "Jew" was another name for "loreigner," perhaps for German, Israelites, too, show a like ignorance when they use "American and "Christian" as convertible terms. "fhere are still localities in this broad land," says the Jewish Messenger, "where a Jow is a mystery, where people cannot conceive that he may be as refined a gentieman as any deacon or vestryman, and where his appearance would make as much commotion as the sight of a hobgoblin on Fifth avenue during promenade bours."

What is a call to the ministry? is the conundrum started in the spring by our Baptist brethren here, and which they have not yet settled satisfactorily. It is teared that there are many men in every church who have not been called to be teachers of the Word, but the problem is to flid them and weed them out. If our Baptist friends will do this and teach others the

the Christian Advocate, with a comment or two. He thinks the benevoient persons distributing this valuaole information must be making room for the Re formed Eniscopal Churen, for the need of being superseded by something reformed is evident. "It is hard to believe," he adds, "that having tall boots, fancy book and butt and a patent pole (reaching back to the apostles) and an empty basket has more to do with making a true fisherman than a full basket of freshly sought fish. Methodism has taught mankind that the tools belong to him that can use them."

The demand of the age is for men of thought, no necessarily philosophical or scientific thought, but something fresh from the arcans of the divine Word. Thus thoroughly furnished unto every good word An of three score years and ten will be as acceptable to a congregation as one of twenty-five. But twohirds of our young mon would "keep," and would be better for keeping ten years before going into the pastorate. Many of them don't know what they think t twenty-five, and hence they run around from one church to another seeking an ecclesiastical home and inding none. It should be recognized also by ministers and churches that thought as well as life is very limited to most men; and probably more than fifty per cent of all the preaching elergymen in the United States ought to "step down and out" after ten years service. If they did they would make room for other and tresher thought and be themselves young and healthy enough to engage in other pursuits, where they might, perhaps, serve God and the Church more acceptably than in the pulpit.

The Caristian Standard utters an earnest prayer for some men to "come out and help keep the altar fires ourning, and save Methodism from dying with propriety, respectability, culture and coldness." We have an idea, responds the Christian at Work, that Methodism is not dying; if it is, it is the joilest and liveli-est patient we ever saw on a death bed. No. Metho-dism isn't dead; it isn't even very sick; it leit a little bit under the weather, perhaps. But since it has been rusticating in the woods and under tents it feels better. Still, as we said, Methodism may be ailing, but it isn't culture or even coldness that is the trouble.

The difficulty is one that is met with in other churches -- feeling shared not by the Church, but by a select few—that a personal, passive holiness is all that is wanted to-day. We believe in anything that tends to make working Chrisiuns better Christians, and we believe in the deeper spiritual life that shall drive the demon in out and let the spirit of holiness come in. We want that in the counting room, at work, at play; merchants want it; bankers want it; lawyers, especially, want it; ministers want it, and even some editors want it : in fact, everybody wants it. But let us remember one thing, that a torpid statestness is not a high moral

Here is an item which, if not cheerful, contains at least a grain of instruction :- Grace Church, Sacramento, Cal., has been sold at auction, and bought by a bank which had a claim for money loaned to erect he building. The rector having resigned the vestry have made over to him the furniture of the church an chancel, the communion service, &c., to secure to him what they owe him on his salary; and the bank officers have applied to the court for an injunction to an ol this action of the vestry, as they want the forniture to satisfy the balance of their claim. So that now, more than twenty-five years after her services were established, the Episcopal Church has not a coilar's worth of property in the capital city of that wealthy State.

MINISTERIAL MOVEMENTS. BAPTIST.

The general conference of the Free Will Baptist denomination will be held on the first Wednesday in Octuber at Fairport, N. Y.

Miss Elia McAllister, of the First Baptist Church, Portland, Me., has been designated as a missionary to Bassein, Burmah. Miss Ella Miller, daughter of Rev.

T. Miller, of Iowa, has been designated to missionary

A Baptist evangelist at Naples, Signor Jahrer, has just baptized six converts in the Bay of Naples. His church now numbers afteen members, and his services attract a considerable crowd of outsiders.

Arrangements are making for the purchase of the church edifice in Fifty-third street, near Seventh aveaue, for the use of the church lately worshipping cor per of Madison avenue and Turrty-first street.

After five years of service the Rev. M. Angelo

Dougherty, pastor of the Stoughton Street Baptist Church, Dorchester, Mass., has tendered his resigna tion, and withdraws from the denomination to unite

with the Coogregationalists.

The Rev. George T. Dowling, late of Syracuse, was publicly recognized as pastor of the Second Baptist Church, on Euclid avenue, Cleveland, Ohio, on Sunday evening, September 9. The installation sermon wa preached by his tather, Dr. John Dowling, of this city. The Rev. G. E. Horr, of Newark, N. J., is called to Pleasant Street Church, Worcester, Mass. His decision s not yet announced.

The First Baptist Church, Baltimore, has sent out

forty-one useful ministers.

The new Baptist church at Poughkeepste is to be dedicated, Tuesday, October 9. Dr. Bridgman is ex-

pected to preach.

Bishop McCloskey, of Louisville, Ky., bas returned to their former parishes the following named priests who had been transferred:—Revs. D. Russell, Holy Cross, Marion county, Kentucky, to Nazareth; P. J.

Cross, Marion county, Kentucky, to Nazareth; P. J. De Fraine, Bardstown to Leoanon; J. F. Reed, Louisville to Bardstown; P. Fermont, St. John's, Harden county, to St. Mary's, Marion county; H. Daily from the latter to Shelbyville, and H. Mertens from Shelbyville to Bethlehem.

The Rev. H. Plaggenborg has been transferred from Barustown to Shelbyville; Rev. H. Westermann from Owensboro to Mount Merino; Rev. W. P. Hoggarty from Pewce Valley to St. Joseph's College, and Rev. B. Crane from Lebanon to Loretto in the dioces of Louisville. The Rev. B. J. Spaulding has left St. Patrick's Church and the dioces of Louisville and gone to the diocese of Peoria, Ill.

By ones and twost the certenia pilgrims are returning to their respective parishes and churches and resunding their wonted work. The Very Rev. M. A. Walsh, Vicar General of Philadelphia, accompanied by Rev. Thomas O'Neill, of Paschaiville, and Rev. B. Dornbege, of the same city, and Revs. F. Kittell and J. Holland, of Pittsburg, Pa., returned from Europe a few days ago and were Warminy received by their rejoiced parishiouris.

ioners.

Rev. James Tuohy, of Macomb, Ill., has been transferred to St. Patrick's Church, Lincoln, Logan county,

Rev. James Tuohy, of Macomb, Ill., has been transferred to St. Patrick's Church, Lincoln, Logan county, Ill.

The Revs. John P. Bandinelli, Timothy Pacitti and Benedict Murnane, of the Passionist Fathers, West Hoboken, left this vicinity a low days ago for a missionary tour in the diocese of Grass Valley, on the Pacific side of the Rocky Mountains. On their way they will give a mission at Salt Lake, in the den of Mormonism, at the special request of the Catholic pastor, Rev. Lawrence Scanlon. This mission will begin to-day. The first of the missions in Bishop of Counteil's diocese will be opened at his cathodral, in Grass Valley, on the first dunday in October.

Before the restoration of the Catholic hierarchy in England the vicariate of London embraced the whole of the two dioceses of Westimuster and Southwark. In 1850 the ciergy of this whole vicariate numbered about 163, and the number of missions was about 164. Since then the London vicariate has been divided into two dioceses. The clerry of the two dioceses have increased in numbers so greatly that there are 200 secular priests, besides thuse of religious orders, in the diocese of Westimuster alone. The number of missions in that diocese has increased from 45 in 1851 to 101, at the present time.

METHODIST.

Bishop Harris presided over the Genesee Conference, western New York, last week, and is now travelling southward to meet the Holston Conference on the 27th inst, the Tennesee Conference October 13, the Georgia Conference October 11, the Alabama October 18, Central Alabama October 25, and the Savannah Conference at Savannah Conference at Savannah Conference at Georgia Uniference October 11, the Alabama October 18, Central Alabama October 25, and the Savannah Conference at Savannah Conference at Georgia Uniference at Savannah Conference at Georgia Uniference at Savannah Conference at Georgia Ind. He is on all Episcopal tour westward, which will keep him Away until the latter part of October. He opened the Southwasters German Conference at Quincy, Ill., o

and the Wiscousin Conference at Waupun on the 17th of October.

The fraternity of the two Methodisms, North and South, as seated by the committees at Cape May, N. J., has just received another demonstration in New Orleans, where the property of three churchos, valued now at \$20,000, had been in dispute ever since the war. The title has now been confirmed in the Methodist Episcopal Church (North). The negotiations were conducted in the most fraternal Grist an spirit on both sides. One after another the barriers are giving way. Time, patience and grace will overcome all things.

onn's Church. Rev. William Baldwin Affleck, the eccentric English

Jonn's Church.

Rev. William Baldwin Affleck, the eccentric English preacher and lecturer, laminarily known by the now de piume of "Benjamia Heipinghand," is expected to arrive in New York about November I, and will apend that mouth in lecturing in this city and vicinity. He will be the guest of Rev. W. W. Clark, of fwenty-seventh Street Methodisk Epis-opal Church, New York. He is one of the most noted temperance lecturers now in the field.

Rev. C. H. Fraser, of South Bay City, Mich., is about to leave the Baptist immistry to enter that of the Methodist Epis-opal Church.

CONGREGATIONAL.

The work of the American Board of Commissioners for Foreign Missions, from its organization, may be summed up thus:—in all 350 churches have been organized, into which have been received over eighty thousand communicants, while the missionaries have scattered abroad, through apward of 2,300 different publications, in lorty-six languages, more than 1,300,000,000 pages of educational and religious literature. They have reduced twenty-six languages to writing and prepared grammars and diction-ries of great value both to missionaries and to students of comparative pholology.

Dr. William M. Barbour, of Bangor Theological Seminary, has been elected Chittenden Professor of Divinity at Yale College. It is said that Bangor semi-

omparative philology.

Dr. William M. Barbour, of Bangor Theological Seminary, has been elected Chittenden Professor of Divinity at Yale College. It is said that Bangor seminary has called, to fill Dr. Barbour's place, Rev. F. A. Noble, D. D., the pastor of the Centre Church in New Haven.

The Rev. R. W. Dale, D. D., who is to deliver the next course of "lyman Beecher" lectures to the stacourse of Yale Theological Seminary, arrived in this country last week. He has started for a tour or three or four weeks in the West, will deliver nine lectures, extending over four weeks, at New Haven, and will return to England on the 7th of November. Dr. Dale is probably, since Mr. Binney's death, the most influential Nonconformst minister in England. He is a leader to the movement for the separation of the Church from the State, a coadjutor of Mr. Chamberiain on educational matters, and in general a fellow laborer with Mr. John Bright in all movements that concern the woitare of the people. Dr. Dale is the successor of the Rev. J. A. James in Carr's Lane Chapel, Birmingham, and though his theological standpoint is different from that of his predecessor, he has been as great a power in his own department as the author of "The Anxious Inquirer" was in his.

department as the author of "The Anxious Inquirer" was in his.

RPISCOPALIAN.

Mrs. John Jacob Astor, of New York, has given \$1,200. to the mission connected with the Episcopal Chapel of St. John the Evangelist at Newport Point, and the gift will be used in establishing a reading room.

A churchwoman in Grace Church, Orange, N. J., has sent \$500 to Bishop Charkson to save from foreclosure the church at Fargo, Dakota.

The Episcopalisans in Earlyille, Central New York, were organized into a church society about a year ago, They are now strong enough to build, and are building a house of worsh, p to be called drace Church.

Miss Elizabeth C. Purdy has given a globe and parsonage, beautifully located, to the church at Cornwall, on the Hudson, on condition that a beil and clock may be placed in the church tower, and other improvements made in the interior. Failing in these, the church will tose the gift, which will then go to St. Luke's Hospital, in this city.

Bishon Gregg, lately consecrated in the Reformed Episcopal Church, in a recent public address stated

In this city.

Enshop Grogg, lately consecrated in the Reformed Episcopal Church, in a recent public address stated that his secession from the Established Church was due to the conviction that ritualism was but the development of secas contained in the Book of Common Prayer. The Reformed Church, of which the had occome the first Bishop for the United Kingdom, now had in its communion about eighty organized congregations presided over for the most part by diergymen who had seceied from the Church of England. They had about 6,000 communicates, also cheely from the Church of England, and five bishops, three of whom were Englishmen. Bishop Grogg has undertaken the Church of England, and five bishops, three of whom were Englishmen. Bishop Grogg has undertaken the Church of England and five bishops, three of whom were Englishmen. Bishop Grogg has undertaken the Church of the cut of the cut, and it is proposed to make this church the centre of several new "charities."

Bishop Robertson thinks missionary work in the Western Territories is far in excess of that in the other fichis. He is quoted as swing that "according to the estimate of the Church, as marked by its contributions, the soul of a person after the removes to the cerritories becomes from two to five times as vanished and worth saving as when he lived in the States."

The large and wealthy diocese of Ohio has contribution.

States."

The large and wealthy diocese of Ohio has contributed only \$108.25 toward the payment of the debt of \$45,000 on the missionary treasuries of the Church. And this sum was given by four churches. The Rev. O. Perkins has closed his labors at Augusia, Me., and returned to Cooperstown, N. Y.

The Rev. C. A. Skinner, of Hariford, Conn., will soon begin his pastorate with the church at Molrose, Mass.

The Missouri State Convention of Universalists

will hold its session for 1877 at Marrion Centre, beginwill hold its assion for 1877 at Marrion Centre, beginning October 19 and continuing three days.

The new Universalist Church at Eaton, Ohio, will be dedicated to-day by Dr. McCollister.

Rev. T. Thompson has closed his labors at South Stafford and accepted a call to Rochester, Vt.

Rev. E. B. Cooper has severed his connection with the Mexico parish and accepted a call from Dexice (N. Y) parish, where he will soon commence his labors.

Rev. Jacob Voorsanger, of the Sixth Street Synafogue, Washington, has received and accepted a call from Providence, R. I.

Mr. Honry Neustadier has presented to the Hebrew Orphan Asylum a library of some 400 volumes—a most generous and useful gift.

The Sabbath in vement among the Jews seems to be making headway. A little backbone and determination are all that is required. Pavored with that and the sid of the clergy, we may yet witness a general observance of the Jewish Sabbath. It has been treated hitberto by large numbers of Israelities as the Christians troat it, and Sunday has very largoly taken its piace among them as a day of rest.

Dr. M. L. Rossvailey is lecturing and holding religious meetings in the West to raise money for a synagogue or church in this city for converted Jews. The Jewish Reformer denounces him bitterly, and calis upon its co-religionists in the West to have him arrested for obtaining money under false pretonecs. But how can the lieformer prove that ne will not use the money collected for the object stated?

The Rev. Dr. Huebsch, of the Temple Ahawath Chesed, is the author of a work on Syrise literature that meets with marked approval from scholars of Oriental iterature.

PRESENTERIAN.

Dr. E. P. Blyden, of the Liberia Presbyterian College, has been appointed Minister from Liberia to the Gourt of St. James.

Since the death of Dr. McElroy, Dr. S. D. Burchard is the oldest settled Presbyterian pastor in this city, Dr. S. D. Alexander comes next, T. S. Rastings third and R. R. Booth nourth. The latter has competed the sixteenin year since his settlement as pastor of the Mercor Nievel Church, which was consolidated with the University Place Church in 1870.

The Rev. Mitton Bradley has been in one continuous pastorate in Richard, Mich., since July, 1844, probably the longest pastorate to the imaguration of the Rev. R. B. Welco, D. D., Lil. D., as Prolessor of Christian Theology in Audurn (N. V.) Semnary, will be neld October 3, in the First Presbyterian Church of that Lowe.

The Rev. Mr. McCullagh, of Germantown, Philadelphia, has accepted the call of Ross Street Church of the Language of the Services appropriate to the Lutheran Church will meet in Philadelphia October 10.

The Lafayetic Street Presbyterian Church of the England hone

TWENTY YEARS OF PRAYER.

To-morrow the twentieth anniversary of the estab shment of the Pulton street noonday prayer meeting in the old Dutch Church lecture room will be observed in the Middle Dutch Church, on Lafayette place and Fourth street. The exercises will commence at twelve M. and close at two P. M. That a daily prayer meet South, as sestied by the committees at Cape May, N.

I, has just received suchter demonstration in New
Orients a large.

Have we a Christian Sabbath? After the essay
red by Roy. Henry M. San lors, before the Baptist
ministers' conference last week, we hold the answer
in absyance. He and many of his brethren think we
have none. We have a "Lord's Day" or "Sunday,"
as a matter of human convenience, but the old Jewish Sabbath has been se medified by Jesus Christ as to
be substantially abolished, and every man now is in a
sense lawless—he is a law unto himself so far as the
some philosophical reason for Sunday desceration, and
now we have it.

Some silly persons are sending printed postal cards
through the Post Office here giving a catalogue of
works in refutation of Methodism to be found in the
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works in refutation of Methodism to be found in the
throug We may with safety announce that the Rov. George Muiler, of England, will address the meeting to-morrow. One of the nymns to be song on this occasion, and written expressly for it by oy the Rev. Charles J. Warren, a veteran of eighty-two years, whose heart and pen are still as young and hopeful as of old, is as

tollows:—

TWENTY YEARS OF PRAYER.

Our Saviour in heaven! whom angels adore,
O grant us Thy presence and blessing once more;
Full of Thou hast heard us and silenced our fears,
As here we have wrestled in prayer twenty years.

Twenty years! in what haste they have come and ha gone! Like 'a watch in the night," like a carol at morn; Yet, rion in remembrance, what gifts of Thy love Each year has borne witness, received from above! Earth's treasures have fled-blown away like the dust crushed; But Christ has proved faithful, His promise most sure; His mercy and love shall lorever endure.

Twenty years I we call not the hours lost that are given To His service on earth, whose Kest waits us in heaven, Twenty more, if it please Thee, Thou Saviour divine, We will give Thee, and trust Thee to then call us Thine.

THE CHURCHMEN'S ASSOCIATION. THE GUILD OF THE HOLY SPIRIT-A NEW MIS-SION AND BENEVOLENT AGENCY ON THE WEST SIDE OF TOWN. Churchmen and women connected with Protestan

Episcopal churches on the west side of the city have. under the name of the "Guild of the Holy Spirit, opened a free chapel, library and reading room at No 220 and 222 West Twenty-third street. The chapel will seat 600 persons. Over its altar there is a reredos n red and gold. Central pillars support banner in red and gots. Central phase appears inscribed with signs, symbols and embles of Christian latth, and the walls are adorned with selections from Scripture, printed in ancient letters. The Rev. Dr. A. B. Carter is temporarily acting as chapiain until a permanent chapiain is appointed. The association have sath, and the walls are adorned with selections from Scripture, printed in ancient letters. The Rev. Dr. A. B. Carter is temporarily acting as chapian until a permanent chapian is appointed. The association have sixteen candidates to choose from I wenty of the city clergy of the Protestant Episcopal Church condaily approve their work, and in writing endorse the Guid. With the exception of a low extreme ritualists it is said the clergy and laity of the city gives the association a cordain and cheerful support. We den't see why they should not. The Guid has an advisory committee consasting of tweir clergymen and twelve laymen, including two chapel wardens, eight conrectment, among timen work were clergymen and twelve laymen, including two chapel wardens, eight conrectment, among timen work with the Labrary and Reading Room Committee. Brs. Clark and K. B. Martin are the physicians of the Guid, George O. Beach the Sanday school superintendent and John J. Cisco & Son are its bunkers. This association is designed to bring together men who are communicants of are desirous of becoming communicants of are desirous of becoming communicants of are desirous of becoming communicants of the Episcopei Church in this city. It had long been hoped for by devout members of the Church as a means of preventing frentless strangers and citizens employed in the metropois from erring and straying into societies opposed to the church, or into actual vice and immorabity. The influence of the culture, redument, and, slove all, the personal picty of gentlemen will be exercised beneficially over their less layored brethren in the Church. Lecturers upon useful branches of knowledge will be engaged during the winter months. A register of situations vacant and of applications for employment will be kept iree of charge to those using it. An experienced teacher will conduct a Bible chase on Sundays at two P. M., in the hall. At these meetings the held on sundays, Wednessanys and Fridays. Every Thursday, at hair; and therefore the formal nearness

A CHINESE TEMPLE IN NEVADA. The pious Chinese in Virginia City, Nev., recently Joss house," which they fitted up clabo rately on the second story of a frame building. The Virginia Enterprise gives a description of the place and

its surroundings. The contrained to this temple of the heathen, it says, is sholtered by a rade portice, and is reached by a short flight of stairs. The door stands open, and, shining dunity through the daylight, are seen the candles burning on the altar. "Outside burbarians" may freely enter. Ascending the steps of the stairs, one is met by the odor of burning sandal wood from the altar, may levely enter. Ascending the steps of the stairs, one is met by the odor of burning sandal wood from the altar, may be supposed the start of the candles burning on the steps of the stairs, one is met by the odor of burning sandal wood from the altar, and the shop next door. No worshippers are before the altar; none in the temple. A siceptic tooking Chinaman sits in the adjoining doorway, whose noniness at appears to be to altend to the candles, flaring and guttering the life out of themselves on the stair, in the vain attempt to make the gring gold that as a behind lock lovable. The "bose god" of this protock, and the stair. A little in his rear are scated two other gods, grim-visaged and cast in bronze. All about the tiro are peacod for the stair in the vain story, and the wife behind the altar. A little in a little good of wealth. This image is richly arrayed in siken garments and profusely adorned with few stays and the state of the stair of the cast of the stair of the

The Rabbi Huebsch preached a sermon yesterday in the Temple Avaneth-Chesed, Lexington avenue, taking for his text Psalens, lxt., 5—"Let me sejourn in thy tent to all eternity; let me be sheltered under the covert of thy wings." The least of booths, said the rabbi, which we celebrate on this Sabbath recells to our mind the Lord's mercy bestowed on our ancestors when they wandered through the waterless, bare and dreary desert. He provided them with heavenly bread in a sterile land, quenched their thirst from the stony ribs of the rock, and protected them from the scorching rays of a burning sun under the shelter of His taber nacle. The descendants of those who experienced to such an extent the bounty of kind Providence must not and cannot say that the events commemorated by our feast belong to the heary past, and do not concern the present generation. God's kindness lasts forever and his faithfulness is from generation to generation. Israel's life is a concatenation of continued divine mercies, and our present existence, the last link in this wonderful chain, is in the closest connection with the remotest antiquity of the nation. The tabernacies that the Lord built for our ancestors-they are not yet and never will be removed from the midst of Israel's camp. Even to this day they are for us "a shade in the day time from heat and a refuge and covert from tempest and rain."

THE TABERNACLE OF THE CREED. There is first the tabernacle of our holy creed; such

as it was devised on the mount; such as it was labricated by the Almighty hand of supreme wisdom; such it stands yet before the world, simple in its greatness and great in its simplicity. The dawning mind of the feeble child can comprehend it, but, at the same time, the hignest flight of the boidest fruman the Creator and the Creator through His creation Law, order, intelligence, harmony and unity, which are perceptible everywhere in the universe, it derives these from the Only One, who is the lountain head of all periection. The noble laculties of mind and heart, that are evident in mankind, it explains them fully through the one simple sentence, "for in God's image its man mad." stating thereby the inviolable brotherhood of all buman beings and pointing out as the highest aim of man to strive in holiness after him whose image he bears. These are the principles, the simple Commandments are the detains, forming together such a conduct of life for man as behooved this extraordinary being, with its spiritual aspirations. Is this creed not simple enough to be casily followed by the individual? Is it not great and universal enough to link together all the nations to one peacetti and loving household of God? This tabernacle, as inbircated on Sina, containing in its holy of holies the ark of the covernant, the truth of the Lord, is by no means our exclusive property. It is the common uncertaines of mankind. Israel was made its guardan. Thank God we have not betrayed the holy occation laid upon us. Still we wate the sanctions of the lord, is by an one of mankind. Israel was made its guardan. Thank God we have not betrayed the holy occation laid upon us. Still we wate the sanctuary as the ancestors in the desert were eccamped around their tabernacle. Let us not recent in our watch. Let us hold open the gates. Let us be prepared for the blessed period when God's with shall be accomplianced. The day will come when all the nations will gather and claim that inneritance; when Law, order, intelligence, harmony and unity, which

our watch. Let us boid open the gates. Let us be prepared for the blessed period when God's with shall be accomplished. The day will come when all the nations will gather and claim that inneritance; when they will enter with us into the same tabernacie to worship him who is the Father of all. Then the motto of united markind will be, "Let me segourn in thy tent to all eternity; let me be sheltered under the covert of thy wings."

THE TABERNACLE OF OUR RISTORY.

THE TABERNACLE OF OUR RISTORY.

There is, secondly, said the rabbi, the tabernacle of our history. This is exclusively our own as lar, at least, as the history of one nation can be separated from the history of mankind. How checkered was the way of our wanderings through the milennums and what various aspects the tents of our national events offered! At times the storm raged, the curtains of the tent flapped anguishly, like a dove grasped by the hawk—the cords and the pegs groaned and the nation wailed with Jeremiah, "My tent is inid waste and all my cords are torn ascader." But lo! the storm passed and the tent was not destroyed. There it stood, with curtains, cords and pegs, as habitable and trim as ever, and the voice of rejoicing and salvation sounded in the tent. The sight of the Lord does mighty deeds. There is not one decade in the many centuries of our nation? into that brings not home to us the important lesson of God's special merey and protection. Moreover, this tent is our memorial hall There are ranged the images of those who justify claimed our love and our venoration. The great men of our nation the prophets, the wise men and earnest leachers, the heroic martyrs who died for their creed, and the many notice spirits that lived a godly hie and left their example to posterity—what a gailery! what a noble pedigree! The stranger, viewing those pictures of antiquity, may notice nothing more than the strange costames of countries far off and times passed by. The child of the urse reads in their races their nearts—the noble feetings that inspired

FORTY-FOURTH STREET SYNAGOGUE.

A very large audience yesterday assembled in the Forty-lourth Street Synagogue to learn the lesson of the Feast of the Tabernacies from the mouth of their rabbi, Rev. Dr. Mendes. The reverend preacher based his remarks upon the ordinance in Leviticus xxiii., 40-"And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees and willows of the brook, and ve shall reloice before the Lord your God seven days." 'Ye shall dwell in booths; seven days all that are Israelites shall dwell in booths." It an unprejudiced inquirer were to ask which religion is the house he would answer, said Dr. Mendes, that which has the most beneficial effect upon its professors. All religion is a system or contrivance to bring God and man nearer by raising the latter. Coristianity attempts it in one way; Monammedanism, to go no further, in another way; but the latter relegates the approximation to a period when the faithful Musselman has done with this life. The Christain is not more honest that with this life. The Christain is not more honest than the Jow or loss so; not more industrious, temporate or generous, nor less so. One aspect, nowever, would tend to give the paim to Judaism. The present least is a reminder of it; the extraordinary weight laid upon the house and home affections. Of the eight commandments of the quality of the control of the case of the decalogue, which refer to duties of man to man, three have their field in the home. The Shemming (confession of faith) incutentes teaching dutiered and writing reminders on the door pesis of the house. Abraham's love to Isaac, accob's to Joseph, David's to his usurpson absaich, are some of the many medances sonitered through the historical portions of the Biole. The Posimist has a picture of supreme earthly happiness to be commended to the notice of students of comparative inferphilosophy. "Thy wise like a fruituit vine around thy home, thy children as olive branches at the table. Thus is blessed the man that lears the Lord." Exponish home as been also be considered to the notice of students of one parative for the police, latter, mother, son, daughter, man and maid servant. Let the home, then, be our topic—let us to-day describe our Jewish home as it is should be, and in to-morrow's discourse treat of the Jewish home as it is. The full vegetable species commanded in our text shall serve us for disstration in a novel way; they shall represent the four components of a happy home—father, mother, sons and daughters.

Every portion of the paim, trunk, leaves, leaf, ribs, fruit, kernel, sap, husk, can be used for mail's support or comfort. So the father's every exertion is toward the indistrious maintenance of his tamily. He handles thorus if they bear roses for his wife and children. the Jow or less so; not more industrious, temporate

AN UNDERTAKER'S PLEA. TO THE EDITOR OF THE HERALD :-

In your issue of September 1, 1877, on page 3, is & report neaded "A Heartless Undertaker," wherein Mr. Daniel Quinn, undertaker, No. 336 West Twenty-fith street, is posted by this title. The fact is that Mr. Quinn furnished an icebox, ice, attendance, &c., for the burial of Mrs. Gallagher, at the request of her husband, upon his promise to pay for the same, including the ordinary funeral expenses agreed upon between Mr. Gallagher and Mr. Quinn, and, having proceeded in fulfilment of his contract so far as to jurnish ice and an icebox, costing him \$10, and learning that the relatives of Mrs. Gallagher had been indulging in an expensive "wake," and knowing that they were people who could not ordinarily afford any extravagance of the kind, he called upon them and asked for payment of his bill, or some security that it would be paid after the inneral. The only reply he received to this request was a flat refusal to pay him anything, and having already invested \$10 for their benefit upon said contract for ice and icebox, Mr. Quinn simply donated that amount to the Gallagher family and went home. He fails to see why he should be advertised under these circumstances as "a hearliess undertaker," or as one guilty of an inhuman act. I think you will fail to see it in that hight, and if you publish this explanation you will in a measure retrieve an injury which you have probably unintentionally inflated on an honest citizen who has never been charged with misconiuct of any kind heretolore, and who has for twenty years and over pursued in this city the calling of an undertaker, than which I think it will be admitted by the public there is no trade so liable to be unjustly aspersed. Undertakers are business men. People who deat with them are liable to be too largely influenced by personal sensibilities to treat them in a businessike manner of to criticise them fairly in regard to a business transaction.

C. F. WELLS. an icebox, costing him \$10, and learning that the reisto criticise them fairly in regard to a outliness trans

THE FUENTES CASE.

TO THE EDITOR OF THE HERALD :-Not the least strange leature connected with the Fuentes case is that although Special Agent Bracket soized on Mr. Fuentes' goods he did not arrest the alleged smuggler or take any steps to have him brought to justice for violating the law until about a week ago-that is to say, for a period of two months and two weeks; Mr. Fuentes in the mountime having been in daily consultation with Captain Brackets, Another feature of this strange case is that Fuences Another feature of this strange case is that Fuence remained in undisputed possession of his goods for over a month, and that it was only when, becoming uneasy in not having received the proper papers from the Custom House showing that he had paid the necessary duty, he called at the Custom House to make inquiries into the case, and immediately theresiter, as he alice, as Capitan Brackett put in operative the strong arm of the law and seized the property. As soon as Fuences became aware of the action of Capitan Brackett, he applied to that functionary for the arcest of Alice. This Bracket refused or fancel to do, and the Fuences had Allien arrested and imprisoned on a civil suit on a charge of swinding. The case came up for a hearing in the Marine Court, before Judge Sinnott, but was adjourned from day to day, the final hearing of the case being on the calendar for next Monday. the case being on the calendar for Meantine the newspapers got hold of the case, and fuentes last week soddenly disappeared, as his law-yers say, to avoid imprisonment pending a sut instituted by Capian Brackett. CUSTOMS.

REAL ESTATE.

But one parcel was advertised for sale on the Exchange yesterday. This was the house and lot No. 414 Madison street, with encumbrances or \$7,000. The offer was made by Mr. Harnett, by order of the Surro gate; but, failing to secure a bid, the sale was ad-

gate; but, laining to secure a bid, the sale we journed size die.

The brick building and put of land, 42.0x80.4, on the wester's corner of Pine and Front sta, to Jane U. Piace, for The live story brick telement house and lot, 25x 19x 0, on the n. s. of 37th st. 107 ft. e. of 2a sw. to U. Russiand, lor.

The lowr story brown stone house and lot, 20x90, on the n. s. of 57th st. 100 ft. e. of 1st sw., to E. A. Goodenough, lor. Forsyth at., w. s., 75 ft. s. of Stanton, 25x75; F.

Forsyth at, w s., 75 ft. s. of Stanton, 25x75; P. Hordt to J. Mittnacht.

Illist st., s. s. 104.7 ft. c.pd. 5th av., 18.2x08.11; James Brady to Wm. H. Gallon, Madhon av., c. s., 110 ft. s. of 10th st. (22d ward); M. Keil to John Kubhon.

Road leading to West Farms, s. s. (23th ward); Wm. Bathgage and wife to N. R. Scholied.

13last st., s. s. (147 ft. c. of 3th av., 18.2x39.11; M. Hay and bushand to Wm. H. Gulon.

Margin st., c. s., 75 ft. s. of Hivington st., 21.2x100; M. E. Jones to George Davies.

Ivington st., s. s., 25 ft. c. of Mangin, 21.6x75; M. E. Jones to George Davies.

Elvington st., s. s., 66.51t. of Mangin, 21.6x75; M. E. Jones to George Davies.

Sth st., n. s. 325 ft. s. of 6th av., 75x100.5; N. K. Chadwick and wife to C. W. Schoffeid.

130th st. s. s. 105 ft. c. of 5th av., 16x89.11; J. E. Uhadwick and wife to C. W. Schoffeld. 130th st. n. s. 198 ft. c. of 5th av. 15x68.11; J. E. Wright and wife to Theedore Ross. 108th st., n. s. 433.4 ft. c. of 12th av., 16.8x100.11; E. D. Gala, relieve. to J. W. Davis. E. D. Gale, referee, to J. W. Davis. 74th st., n. s., 100 it. w, of 4th av., 20x102 2; T. Thacher, referee, to Equitable Lits Insurance Company
44th st., n. s., 412 ft. east of 6th av., 26x100.5; same Bank St. n. s. (No. 67); P. T. Ruggies, referee, to Wattas, n. s. 14.4 ft. e. of Hudson, 42:80xirreg-slar, J. P. Ledwith, referee, to W. Hice. MORTAGES. Ross, Theodore and wife, to John C. Muller, n. s. of 130hl at. e. of 5th av. 1 year Same to M. A. Ballerd, n. s. of 139th st., e. of 5th Same to M. A. Baliard. n. s. of 130th st., c. of 5th av., 1 year.

Davies, George and wife, to Charles H. Jones, c. s. of Mangin st., s. of Rivington st.; 3 years.

Same to same, s. a Hivington st., c. of Mangin st.; 3 years.

Same to same, s. s. of Rivington st., o. of Mangin st.; st. i Sycars.
Same to M. E. Jones, e. s. of Mangin st., s. of Rivington st. i lyear.
Same to same, s. s. of Rivington st., c. of Mangin st., lyear.
Same to same, s. s. Rivington st., c. of Mangin st . 1 year. Pholos E. B., to A. Smith, c s 4th av., s. of 23d st ; me to M. Carey, n s. 10th st., c. of 6th av.; 1 Same to M. Carey, n. s. 1916 st., e. of 9th av., i. year
Curry, Sarah and husband, to M. E. Brown, between 75th and 7th site.
Fettretch, Annis and husband to W. H. Fry, n. e.
curner 3d av. and 120th st., i year
Same to S. A. Murphy, n. s. 125th sk., e of 3d av., 2
years
Mathows, William and wife to C. Turner, w. s. Catharine st., s. of Madison; 3 years
Ruch, interpret to V. I. Roosevelt, w. s. v. D. Ranch, Henry, to U. V. L. Rosevett, w. s. Av. D. s. of 5th et.; ustaiments.

Baser, Henry U., to S. C. Williams, n. s. 37th st., w. of 10th av.; I year
Same to same, w. s. 37th st., w. of 10th av.; I year

Same to same, w. s. 37th st., w. of 10th av.; I year.

Same to same, w. s. 37th st., w. of 10th av.; I year.

\$,000

Torher, B., to T. Moor, n. so of 10th av.; I year.

\$,000

Ander av. (23d ward); 5 years.

\$,000

Kilpatrick, Edward and wile, to J. Ross, s. s. 81st

\$1, w. of av. A.; 2 mouths.

Same to scaman's Sank, s. w. corner of av. A and

Slas st.; I year.

Same to sime, w. s. of av. A. s. of Sh.

SMUGGLED GOODS CAPTURED.

Sist st. | year ame to sime, w. s. of av. A. s. of Sist st. | 1 year ame to sime, w. s. of av. A. s. of Sist st. | 1 year ame to same, w. s. of av. A. s. of Sist st. | 1 year ame to same, w. s. of av. A. s. of Sist st. | 1 year ame to same, w. s. of av. A. s. of Sist st. | 1 year

Eleven baskets of champague, sgainst which a charge of irregularity in importation is made, were the secure room. The wine was brought here from Europe by the steamship Canada. A keg of brandy not entered on the manifest of the German steams? Frista was also seized as it was being smuggled on shore.

POST OFFICE NOTES.

Five steemers leaving por yesterday for Europe and Havana carried out 44,720 regular and 501 regulared. letters, besides seventy-five bags of newspapers.